

Christian Thoughts

FOR EVERY

DAY

Of the

MONTH,

*Tho* with a *Warmer*

PRAYER:

Wherein is represented  
The Nature of Unfeigned  
Repentance, and of Per-  
fect Love towards God.

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L O N D O N,

Printed for *Edw. Pawlet* at the *Bi-  
ble in Chancery Lane.* 1698.

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*"I love my books as drinkers  
love their wine;  
The more I drink, the more  
they seem divine."*

FRANCIS BENNOCH

"MY BOOKS"

*"This boke is one thing  
The halter another,  
He that stealeth the one may be  
Sure of the other."*

ANON. 1578

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Letter

Christian Thoughts



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## The AUTHOR to the READER.

**I** Do not present you here with Discourses which require much study, or much Time for the Reading, but with plain Thoughts, short and easie, which you may understand without trouble, and read in a moment. Nor are these Thoughts purely moral, regarding meerly those Duties which the light of Nature prescribes, such as those of Epictetus and Seneca : No, these are Christian Thoughts, whose Subject

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## The AUTHOR

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*is the most important Truths of our Faith, and the most exalted Rules of the Gospel.*

*These Thoughts are suitable not only to such, who live retired, and make great use of their reason, but also for those who being ingaged in the World, have less opportunity for the things of God. For certainly such as are most devoted to the world, may yet sometimes lift up their Eyes towards Heaven; whatever be the Employment, how great soever mens Incumbrances, a man cannot but find time enough every day for a moments Reading; and tho Business may not admit of Solemn Meditations, yet*

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to the READER.

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yet it can no way hinder our Entertainment every day of one good Thought, 'ere we betake our selves to Business.

The Design of this little Book, is to furnish men with Thoughts for every Day of the Month, and that you may reap any Advantage from 'em, you must observe this Method.

In the Morning, having adored God, and placed your self as in his presence, read the Thoughts for the Day, but read 'em distinctly; that you may fully understand them; if you have time enough, make a pause at the end of each Paragraph, before you pass on to another: Think it not enough

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## The AUTHOR

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*barely to understand the Truth or Rule which you read, but endeavour to penetrate the bottom of it, to relish it, and bring it close by a home Application! Do this in every Paragraph ; if you are too busie for this, the plain reading of them may suffice. Christian Thoughts like a Seal on Wax, if they sink but the least into our Minds, never fail to leave behind them on the Soul some Impression. If you cannot find time for the reading these Thoughts, in the Morning, or some other part of the Day, read 'em at least-wise at Night before you go to Bed.*

*The Application which follows*



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to the R E A D E R.

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lows immediately after the Thoughts, is important and plain; you must by no means omit this: It takes not up much time; thus to exert an Act of Vertue, and make a short Reflection.

The Sentences which are in the Close of all, are, as if it were an Abridgment an Extract of the Thoughts of the Day: All their Sense and Force is here summ'd up, as it were in two words; they are short, and easie to be remembered; they are passionate, and very apt to awaken, to support and nourish the Soul, during the Day, These are Grains of Essence, that in a little Quantity,

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## The AUTHOR, &c.

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*tity, contain great Vertue, and consequently effect much in a short time.*

*When you have read over the Thoughts of all the Days of the Month, you must read 'em over anew, that you may fully understand 'em & reap the true fruit of 'em. There are new Discoveries to be made daily in the Truths of the Gospel. These are Mines we can never dig to the bottom of. They are likewise Seeds which do not bring forth Fruit in any heart where they have not taken deep Root.*

The

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*Chri-*

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*Christian Thoughts,*  
FOR  
Every DAY  
OF THE  
MONTH.

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The First DAY.

*Of Faith.*

I. **A**LL that the Gospel teacheth us is founded on the Authority of the word of God. The Church has  
B learnt

learnt from the mouth of Jesus Christ, that which it proposeth to believers as the Object of their Faith ; one cannot Err, when truth it self is our guide. There is nothing more reasonable , than to subject our reason to Faith.

2. Of what use is Faith to a Christian, if it serve not for a rule of his manners ? It is a great folly to question the Truth of that Doctrine which God has Revealed, and such numbers of Martyrs have signed with their Blood , which has been Confirmed by so many Miracles, which the Devils themselves in so  
many

many encounters have confessed ; But it is a far greater folly to believe this Doctrine true, and yet to live so, as if there were no question but 'twere false. Not to live conformable to one's belief, is to believe as Devils do.

3. Faith then shall hereafter be the Principle of my actions and the Rule of my life. What ever it condemns, that I absolutely condemn in despite of all the Reluctancies of Nature. I will on all occasions Confront the Maxims of the World with those of the Gospel. What says the World ? That we ought to follow our inclina-

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4 *Christian Thoughts,*

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tions, that we ought not to suffer any thing, &c.

What says Jesus Christ ?  
The quite contrary. Who is in the Right ? Jesus Christ or the World ?

**Application.**

Render thanks to God that you are in his true Church, and recite your Creed Deliberately, as if you were to make a Solemn Profession of your Faith.

**Sentences.**

*Adauge nobis Fidem. Luc.*  
c. 17.

Lord increase our Faith.

*Quid prodest si quis Catho-  
lice credat, & Gentiliter vi-  
vat ? Petr. Dam.*

What



What avails it to believe like a Christian, and live like a Pagan.

The Second DAY.

*Of the End of Man.*

I. **G**OD is our last End, he could not Create us but for himself. Our Lord has told us, that we are not made but for God; And we cannot give him the lie, but by betraying our selves.

2. Every one ought to have that which belongs to him. Let us therefore be God's, since we belong to God. If we are not willing-

ly his, as his Children, we shall in despite of us be his as his slaves. We must unavoidably live under the Empire of his goodness, or under the Empire of his Justice. Which will ye choose?

3. Every thing ought to tend towards its end, and to act according to its nature. If the Sun which was made to give light, should refuse its light to men, it would be as if it were not at all, or rather it would look monstrous in the World. So is there nothing more useless, or more monstrous, than a Soul, which being made for God, does not give up it self at all  
to

to God. But do I behave my self as becomes a Creature which was made only for God? Are all my thoughts and all my Actions devoted to him? Ah how little do I do which I can truly say is done for God. What do we do upon Earth, if we neglect that only affair, for the sake of which we live here?

**Application.**

Take up a Resolution to seek God only, and to withhold nothing from him that belongs to him.

**Sentences.**

*Dominus meus & Deus meus* Joan. c. 20.

B 4

Ah

Ah thou art my Lord and  
my God!

*Totum te exigit, qui totum  
te fecit. S. August.*

He expects you should be  
wholly his, who made you  
wholly all that you are.

The Third DAY.

*Of Contempt of the World.*

I. **T**HEN when man gives  
himself up to the  
World, he ceaseth to be in  
any measure a Christian.  
This prophane World, so  
passionately fond of greatness  
of pleasure, of every thing  
that flatters our self-love, is  
the Capital Enemy of Jesus  
Christ

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*Of Contempt of the World. 9*

---

Christ, their Maxims, their Commands, their Interests, are directly contrary; we cannot therefore possibly serve both together, we must break off, with the one, or other.

2. We cannot side with the World, but we must violate the vows of our Baptism. In renouncing the Devil and the Poms of this World, we have engaged our selves by a solemn Oath to trample under foot all that which the People of the World esteem; What Perfidiousness! What Sacrilege is it! After all this to become an Idolater of vanity, and to prefer the things  
of

of this world before those of Heaven ?

3. The World has nothing in it worthy the love of an immortal Soul. It has nothing wherewithal to reward those who serve it. Its Treasures, its Recreations, its Honours, may indeed ingage and incumber the mind of man, but they can never satisfie or fill it : To speak truth, these are but deceitful possessions ; illusions and dreams ; Or rather they are real evils, they contribute to make man wicked, and cannot prevent his being miserable. The most dazzling fortune is not only empty, uncer-

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*Contempt of the World.* I 1

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certain, and short ; but also burdensome, full of troubles, and dissatisfaction ; men sigh and suffer on a Throne, as well as in Chains and Fetters.

**Application.**

Beg of our Saviour, that he will destroy in you the spirit of the World, and give you Power to despise the Pomps and Vanities of the Age, and all worldly greatness.

**Sentences.**

*Quod hominibus altum est,  
abominatio est ante Deum. Luc.  
16.*

For that which is highly esteemed amongst men, is abomination in the sight of God.

*Væ*

*Væ his qui hæserint i rense-  
untibus, quoniam simul transe-  
unt. S. Aug.*

Wo be to those who dote  
upon perishing things, for  
they shall perish with'em.

### The Fourth DAY.

#### *Of Death.*

I. **A** Christian hath great  
reason to fear death,  
if he doth not live as becomes  
a Christian. What a strange  
account has he to make after  
a worldly and sensual life!  
What regret and vexation  
must it create him, that he has  
lost all opportunities of his  
Salvation! To die an ene-  
my



my to God, O Dreadful Death! O Melancholy Moment, that ends the pleasure of Time, and begins the pains of Eternity!

2. What is it which we would wish we had done, when we are at the point of Death? Let us do now that which we then shall wish we had done. We have no time to lose: Every moment may be the last of our life. The longer we have lived, the nearer are we to our grave: The more we have deferr'd and put off death, the nearer it approaches.

3. What opinion shall I then have of worldly things,  
when

when I am just going to quit 'em? Let us in the midst of life take counsel of Death; it is a faithful counsellor and will not deceive us. How will this Gold, this Pleasure, this Beauty look? What shall we think of them at the hour of Death? In life, shews and appearances of things deceive us; in Death we see 'em just as they are. The living man prizes the World, the dying man contemns it; whom shall we believe, the living, or the dying man? Ah? What a Trifle will the World appear to us by the light of the Torch that will conduct us to the Bed of Death! But  
alas

alas there will be no longer  
time to deceive our selves.

### Application.

Think upon that thing which you  
would most fear, if you were to  
die this instant, and with speed  
take care to secure your selves a-  
gainst that. Accustom your self  
to do every action of the Day,  
as if you were to die just after  
you have done it : Above all  
observe this rule in the use of the  
Sacrament.

### Sentences.

*Uno tantum gradu ego mors-  
que dividimur.* 1 Reg.

I am it may be but a step  
from Death.

*Christiano Crastinum non  
est.* Tertul.

The

The Christian lives to day  
as if he should ne're see to  
morrow.

The Fifth DAY.

*Of the last Judgment.*

- I. **I** Must one day appear  
before the Tribunal of  
Jesus Christ, that I may  
there be judged according to  
the good or evil, I have  
done. There is nothing more  
solemn, or more particular-  
ly revealed in the whole  
Gospel than this truth : I do  
as firmly believe it as if the  
last Trumpet had already  
blown, to awaken the Dead.
2. What shall we be able  
to

to say, at the sight of so many evil Thoughts, of so many wicked Actions, of so many Graces slighted and despised? O terrible day! The day of the wrath of God! Wherein every thing shall be discover'd and laid open, even to the most retir'd thought and motion of the heart; wherein every thing shall be accounted for, even to the least Scruple, even to every moment of time, to every sigh and desire, and this without any abatement for any thing! The just shall scarcely be found just; what will become of the sinner and ungodly?

3. What

3. What Sentence must the impenitent sinner then expect, from an inexorable God? O dreadful Sentence; *Go ye Cursed, &c.* Ah whither shall they go Lord, those wretched Creatures, whom thou dost pronounce accursed? What part of the World must they retire to, who must be gone far out of thy presence? Where can be the place of so dismal an abode? To be banished from the presence of God; to be accursed of God; O dreadful portion!

### Application.

Fancy your self before the Tribunal of Jesus Christ. What is  
 / it

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*Of the last Judgment.* 19

---

it that you wou'd the than be  
most ashamed of ? Think now  
on that, and remember that  
the most secret sins will then be  
made publick and manifest in  
the day of Judgment, if they  
be not effaced by repentance.

Sentences.

*Ante faciem indignationis  
ejus quis stabit ? Nah. I.*

Lord who can stand be-  
fore thee when thou art an-  
gry ?

*Vae etiam laudabili vitæ  
hominum, si remota misericor-  
dia discutias eam ! S. Aug.*

Wo were it to the most  
unblameable life, if thou O  
God, laying aside all mercy  
should-

shouldest sift and judge it rigorously !

## The Sixth DAY.

### *Of Hell.*

I. **W**HAT a horreur should we have of Hell, if we could hear the lamentable screeching of the Damned ! They sigh, they groan, they howl like savage beasts in the midst of flames ; They accuse themselves of their sins, they bewail them, they detest them ; but 'tis too too late. Their Tears serve but to make those fires more fierce in which they ever burn



burn, but never consume. Ah how severe, and yet how vain and fruitless is the Repentance of the Damn'd!

2. Never to see God: To burn in fire of which ours is but a faint shadow: To endure all sorts of evils at the same time, without any comfort, without abatement or intermission: To have Devils and Furies always in our sight, and Rage and Despair always in our heart: Ah wretched life!

3. It fills these wretched souls with rage, to think that they have had so many opportunities of salvation, and that they have neglected  
'em

'em. The remembrance of their past pleasures is one of their most sensible Torments: But nothing torments 'em more, then that they cannot lose the memory of that God, whom they have lost for ever through their own default.

### Application.

Go down in thy imagination into Hell; and there demand of the damn'd what brought them to that dismal place: From their mouths inform thy self in the the Nature of their State, and learn of them to fear God, and to know thy own danger.

Sen-

Sentences.

*Quis poterit habitare de vobis cum igne devorante? Isaïæ.*

33.

Which of you (soft sensual Souls) can dwell in a devouring fire?

*De pœna in pœnam transeunt, de ardore cupiditatis in flammâs Gehennarum. S. Aug.*

The wicked are removed from pain to pain, from the feavers of Lust to the flames of Hell.

The Seventh DAY.

*Of the Eternity of Hell pains.*

I. **W**Hat can the wrath of God do more, than

than punish pleasures which  
 dure so short a moment,  
 with pains that know no  
 end? To be miserable as  
 long as God shall continue  
 God, what unconceiveable  
 misery is this? Is it not e-  
 nough, that the miseries of  
 the Damn'd are the most ex-  
 quisite and unspeakable, but  
 must they be eternal too? The  
 prick of a pin is a slight pain;  
 but if it were to be Eternal,  
 it would be unsupportable:  
 What then will Flames &c.

2. O Eternity! When a  
 Damn'd creature shedding  
 but one drop each age, shall  
 have wept tears enough to  
 make up all the Rivers and  
 Brooks

Brooks and Seas that are in the World ; he shall have advanced no nearer towards an end of his sufferings after so many Millions of Years than if he had begun just now to suffer. He must begin his sufferings all a new, as if before he had suffered nothing ; and when he shall have begun again as often, as there are Sands upon the Sea shore, Atomes in the Air, & Leaves in Woods and Forrests, all this at last must be counted for nothing.

3. The Damn'd are not only to suffer during all Eternity, but what's more dreadful still, they suffer the evils of

C

an

an entire Eternity in every moment. Eternity is always present to them ; Eternity mixeth it self with all their sufferings ; they have it always in their thoughts, that these their pains will never have an End. O cruel thoughts ! O miserable State ! to burn all Eternity, to weep all Eternity, to rage with pain all Eternity ! Ah that we could entertain such thoughts of these things as the damn'd do !

### **Application.**

Exert an act of Faith, concerning the Duration of those pains with which God punisheth a wilful sin. We must at least believe

lieve this, tho we cannot comprehend it. 'Tis a strange misfortune for a Christian, not to be convinced of a wretched Eternity, but by his own sad, sad Experience.

### Sentences.

*Qui non obediunt Evangelio, penas dabunt in Inferno sempiternas, 2. Thes. 1.*

All they who obey not the Gospel of Christ shall suffer Eternal pain.

*Momentaneum quod delectat aeternum quod cruciat. S. Chris.*

The pleasure of sin is for a moment, the punishment for ever.

### The Eight DAY.

#### Of Paradise.

I. **P**ARADISE ! O glorious word ; a word  
C 2 that

that Comprehends in it an utter absence of every thing that's evil, the enjoyment of all that's good collected and united together: The perfection of the glory and magnificence of God; The purchase of the Blood of Christ; The Consummation of all the desires of the Heart of Man, and something beyond all this.

2. To see God distinctly and clearly, and such as he is in his glory, to love God without measure; to possess God without the least fear of ever losing him; To be Happy with the Happiness of God himself; These are the glo-



glorious objects of my hopes. Ah ! I have but three or four days to pass in this exile, in this Pilgrimage, and then I shall be with him whom my Soul loveth.

3. What matters it where we dwell here below, provided we dwell with Jesus, with Angels, and glorified Spirits to all Eternity ? Have I any reason to complain that eternal Happiness cost me a little trouble ? The Martyrs purchased Heaven at the price of their Blood, and yet looked on't, as given em for naught. Oh blessed Eternity ! Did men but know thy value.

### Application.

Stir up in thy self an earnest desire of beholding God, and whilst thou considerest Heaven, look down with Scorn on Earth. Were thy Soul fill'd with the thoughts of Paradise, thou wouldest neither admire nor fear any thing in this World.

### Sentences.

*Satiabor cum apparuerit gloria tua. Psal. 17.*

My Soul can never be satisfied till I behold God in his Glory.

*Si labor terret, merces invitet. St. Bern.*

Let not the pains discourage us where so glorious a reward inviteth us.

The

The Ninth DAY.

*Of the Presence of God.*

I. **G**OD beholdeth me as if there were none but me in the World, or rather he is within me like an eye infinitely clear, whose sight nothing can escape: He beholdeth me with the same look with which he comprehendeth himself; and with such an attent application of mind, as if in the mean time he forbore to contemplate himself that he might the better study me and search me to the Bottom.

2. It is a thousand times more shameful for me that my sins are open to the sight of God, than if they were exposed to the view of the whole World. And yet we often would not do that before the meanest servant, which we dare do in the presence of the King of Kings: What blindness is it to fear the sight of man so much, and fear the sight of God so little.

3. All the shades of night are not thick enough to conceal us from him who is light it self. The most desert and loamsome retirements are fill'd with the Majesty of God. We may easily indeed shun  
the

the company or sight of men,  
but we cannot but meet God  
every where.

### **Application.**

Place your self in the presence of  
God, and consider whether there  
be any thing in you which offend-  
eth his Eyes. Endeavour to  
accustom your self to the Pra-  
ctise of this Doctrine of the pre-  
sence of God; This is an effe-  
ctual remedy against sin. *God*  
*sees me*; there needs no more to  
restrain us in the heat of his  
most violent passion.

### **Sentences.**

*Omnia nuda & aperta sunt*  
*oculis ejus, Heb. 4.*

All things are naked and  
bare to the eyes of that God,

with whom we have to do.

*Si peccare vis, quære ubi non te videat Deus, & fac quod vis. S. Aug.*

If thou wilt sin, go where God cannot see thee, and then do what thou wilt.

### The Tenth DAY.

*Of the care of our Salvation.*

I. **T**HE business of Salvation is properly the business of Man: All other things may be reckon'd for nothing. The enterprises of Princes, the Intrigues of Courts, Wars, Negotiation, &c. These are meer amuzements

muzements and Childish trifles. The important and only business of Man, is to serve God and save himself. In this consists all the good, all the perfection, all the Happiness of Man. He is no longer to be accounted rational, no longer to be accounted Man ; who neglects an affair whose consequences are so important, whose success is so uncertain, whose loss is so irreparable. What blindness, what folly is it, to take such care how to live, and to take none how to live well ? To be so intent upon our fortune, and so unconcern'd for our Salvation ! What can it  
pro-

profit a Man to gain th<sup>e</sup> whole World and lose him<sup>s</sup> self?

2. The Creatures are not made but for our Salvation, and therefore become use-  
less, when we do not make use of 'em to this end. So that, when man forbears to labour after his Salvation, the Sun shall cease to shine, the Heavens should cease to move, the Earth should no longer bring forth fruit for Man: The Angels should abandon him; or rather he himself should fall back into nothing; He is unworthy of life -when he lives not to God.

3. Ne-



3. Nevertheless the greater part of mankind think of nothing less, then how to save themselves : They take care of every thing, but their Salvation. We are willing to improve every thing ; our Money must be put out to Interest ; our Fields must be tilled and manured ; the Revenues of our estate must be advanced. We bewail every loss, but that which is without retrieve. We are at great expences for the Body, but we do nothing for the Soul. One would think by our manner of life, that our Soul did not at all belong to us. That it were the Soul of one  
of

of our most mortal enemies, that it were the Soul of a beast ; or rather one would think we had no Soul at all, or that we had it only to destroy it.

### Application.

Resolve to save your self what e're it cost you, and take up the Sentiment of Pope *Benedict XII.* who when a Prince requested of him something that was unjust : If (said he) I had two Souls, I would hazard one for this Prince, but having but one, I cannot be content to loss it.

### Sentences.

*Porro unum est necessarium.*  
*LUC. 10.*

AC

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*Of the Horror of Sin.* 39

---

After all there is but one thing necessary.

*Ubi salutis Damnum est, illic utiq; jan lucrum nullum est. S. Euch.*

What advantage can we dream of, where Salvation it self is lost? He loseth all, who loseth his Soul.

The Eleventh DAY.

*Of the Horror of Sin.*

I. **W**HAT a loss is the loss of a God! Men think themselves miserable, when they lose their Goods by a Decree of Law,

Law, or any other Accident. What is it then to lose an infinite good? Wretched the Soul which loseth its God by a sin; But more wretched that Soul which counteth the loss of a God for nothing.

2. O Sin! How common art thou among Men and yet O how unknown! How little understood by'em! In our playing and diverting our selves, to render our selves the object of the Curse of God, what fatal sport, what dismal diversion is this? God who is nothing but love, does infinitely hate the Sinner. To hate a little, is to wish us a little evil; to hate to death,

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*Of the Horror of Sin. 41*

---

death, is to wish us death : But to hate infinitely, this is that which cannot be conceived. What do we fear if we fear not this dreadful hatred of God ?

3. The spectacle of *Calvary* is a terrible spectacle, and yet the sight of a Soul bereaved of grace is a more dreadful spectacle, than that of a God dying in Groans. Jesus died not, but to destroy sin. Sin arised more horroure in him, than death it self.

*Application.*

Imprint in thy mind an unfeigned sorrow for sin. Of all thy losses weep for none, but for that of  
grace,

grace, for none but this can be repaired by tears.

Sentences.

*Quem fructum habuistis in illis, in quibus nunc erubescitis ? Rom. 6.*

What fruit had you then in those things whereof you are now ashamed ; for the end of those things is death ?

*Væ animæ audaci quæ speravit, si à te recessisset, se aliquid melius habituram : S. Aug.*

Woe be to that senseless soul, which while it abandoneth thee, O God, dreameth to find something better.

The

## The Twelfth DAY.

### *Of Repentance.*

I. **R**EPENT and believe the Gospel, saith our Saviour: He joyneth these two things together, to teach us that the Austerities of Repentance are not to be separated from the Profession of Christianity. He was during his moral life an example of repentance being wholly taken up in expiating our Sins, and appeasing the Justice of God: We ought after his example to practise a constant Repen-  
tance

tance if the Most-holy Jesus fasted, and wept, &c. What ought vicious and wicked Men to do ?

Sin must unavoidably be punished, either by him who has Committed it, or by him against whom it is Committed. If sinners do not correct themselves here in time, Divine Justice will correct them through all Eternity. Those crimes which are not blotted out by the Waters of Repentance, must be punished by the Flames of Hell : Is it not easier to weep a few days, than burn Eternally ?

To reconcile us to God,

'tis



'tis not enough to prostrate our selves at the feet of a Confessor to cover our head with Ashes, and our whole Body with Sack-cloath. If we have not a sincere sorrow for our Sins: If we do not from our hearts renounce our criminal dotage, our unjust gain, &c. We are Impostors, not Penitents, Prayers, Alms, Fasting, and all Mortifications of the Body whatever are Extrinsic to Christian Repentance; hatred of Sin is the very Essence and Spirit of it.

*Ap-*

**Application.**

Beg pardon of God that you have led a life hitherto so repugnant to his Gospel : And at the same time implore his Grace, that you may be able to live like the Primitive Christians, in the Constant Practise of an austere Repentance.

**Sentences.**

*Nisi pœnitentiam egeritis, omnes similiter peribitis. Luc.*

13.

Unless ye Repent ye shall all likewise perish.

*Pœnitentibus dico, quid prodest quia humiliamini si non mutamini ? S. Aug.*

Penitents must learn this Lesson, it availeth little to be

be humbled, if you be not changed.

The Thirteenth DAY.

*Against delaying our Conversion.*

I. **I** Do delay too long, to give my self up to God; it looketh as if I endeavoured to escape his hands.

Is it then an evil to be his? Is it any shame to put and end to a shameful course of life? Can one love too soon a beauty infinitely lovely? To morrow, to morrow? Why not to day? Why  
not

not from this very moment ? Will my Chains be more easie to be broke to morrow ? Will my heart be more soft ? No, Certainly ; time which weakeneth all things else, hardneth and strengtheneth Sinful habits ; by delaying our remedies, we render our Diseases incurable.

2. What is it that hindereth us from following that voice which calleth us to repentance ? What is it that frighteth us ? There's trouble and difficulty (you'l say) in Changing the Course of one's Life : I grant it. But what ought not a Christian to undergo, who adoreth a Cru-

Crucified God, and expecteth a Paradise ! If there be any thing that we ought to fear, 'tis that abuse of God's grace which we are guilty of.

3. To delay ! Is time to come in my disposal ! Is it a Fund that I am Master of ? God waiteth for me ; 'tis true the Scripture saith so : But the Scripture doth not tell me how long I have yet to live. He who hath promised pardon to the penitent, hath never promised a morrow to the Sinner. It may be I may have time, but it may be I may not. Must not a man have lost all Sense,  
D                      That

That will hazard all the hopes of his Salvation upon and *It may be.*

**Application:**

Reflect upon the time, that you have deferred to give your self up to God: And tremble to think of the danger in which you are.

**Sentences.**

*Dixi nunc Cæpi. Psal. 119.*

I made hast and delay'd not to keep thy Commandments.

*Nulla satis magna Securitas, ubi periclitatur Æternitas.*  
S. Greg.

A man can never be too wary when Eternity is at Stake.

The

The Fourteenth DAY:

*Of the Opinion of Men concerning us.*

I. **T**HE World talketh :  
Let it talk ; shall  
the talk of fools hinder you  
from being wise ? But what  
will they say ? They'l say you  
fear God more than the world ;  
The vilest Libertine will  
esteem you in their heart, and  
will tell themselves, that you  
are in the Right. After all,  
what importeth it , what  
they say of you, so you do  
your duty, and God Ap-  
prove it ?

D 2      2. What

2. What wretchedness is it to be ashamed of the Gospel! Men look upon't an honour to wear the livery of a Prince, and yet are ashamed to wear that of Jesus Christ. The meanest Artizans make an open Profession of their trade in the World; and yet Christians dare not own themselves Christians in the Church. The Son of God will be ashamed before his Father of that Christian which hath been ashamed of him before Men.

3. Ah! The adorable Jesus, is there any thing in him to be ashamed of? Is his Name infamous? Is it a reproach



proach to follow his Maxims, his Examples? Thou art not ashamed to be a Wanton or Blasphemer; nay more, thou gloriest in it; And art thou ashamed to be a good Man? Notwithstanding, let Men talk what they will, he is the worthiest and most honourable Man in the World, who serves God the most faithfully, and who makes the most Eminent profession of serving him.

### **Application.**

Ask thy self, whether this Fantom the Opinion of the World, does not a little fright thee; and keep thee from discharging those ob-

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54. *Christian Thoughts,*

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ligations which you owe to the  
profession of Christianity.

Sentences.

*Non Erubesco Evangelium.*

*Rom. I.*

I am not asham'd of the  
Gospel of Christ.

*Quid times fronti tuæ, quam  
Signo Crucis armaſti ?*

Let not him who marches  
under the Ensign of the Cross,  
fear the reproaches of the  
World.

The Fifteenth DAY.

*Of distrust of our selves.*

I. **T**Here is nothing a  
man hath so much  
reason to fear as himself. His  
own

own weakness should make him tremble more than all the Power of Hell. There needs but one word, one sigh, one look, one smile to conquer him. *Adam* fell; *Solomon* forsook God; *St. Peter* denied Jesus Christ. What can be expected from slender twiggs, when the least blast doth ore-turn Cedars?

2. Man is generally conquer'd without being assaulted; our Passions, our Senses conspire against us every moment: Our own heart is our most dangerous Enemy. Those whom Persecutions have not been able to o'rethrow, have fallen of themselves.

selves in the Desert : After they vanquished Tyrants & Devils, they have themselves been vanquished by their own lusts. Beware you be not too indulgent, too easy to your self.

3. The greatest of Saints have trembl'd at the thoughts of the State of their Soul before God. Anchorets and Penitents have been heard to sigh at the hour of Death, under the Apprehension of the dreadful Sentence of Divine Justice, neither knowing what they at present were, nor what they should be hereafter. 'Tis but a moment, and one presuming him-

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*Of Distrust of our selves. 57*

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himself a Saint does prove  
a Reprobate.

**Application.**

Say with *St. Philip de Nery*, Lord,  
*beware of me to day, for I shall be-  
tray thee, if thou leave me to my  
self.* Foresee Temptations and  
remember those are the most  
dangerous, where you fancy  
there is least to fear.

**Sentences.**

*Qui se existimat stare, vi-  
deat ne cadat. 1 Cor. 10.*

Let him that standeth  
take heed lest he falls.

*Quamvis sis in tuto noli esse  
securus. S. Ber.*

Though you be safe, be  
not secure.

The Sixteenth DAY.

*Of making use of Grace.*

I. **T**Here is not the least Grace which Christ hath not purchased for us at the expence of his Blood, and which he has not begg'd of the Father, that moment when he gave up his Soul upon the Cross. Therefore to slight one good Thought sent us from above, to suppress a motion of Gods Spirit exciting us to Vertue, is to trample under foot the Blood of Christ, and frustrate the design of his Death.

2. We

2. We are accomptable to God, not only for those Graces we have received, but also for those which he design'd to bestow upon us, if we had not prevented him. The Sun shines, and we shut our windows; we are nothing the less obliged to it for its light: 'Tis our own fault, that we make no use on't.

'Tis, it may be, more than above these twenty years, that God has inspir'd you with Desires, which you have never yet had the Courage to put in execution. To be so long in the School of the Holy Spirit, and learn nothing! To be so often soli-  
ci-

cited, reprov'd, threatned, & do nothing ! Let's remember that God is a Creditor, but such a one as cannot be eluded by breaking in his Debt, and that if he does not speedily compel us to pay our Debt, he will at last require it with Interest, which will be great : And in fine, that there is a certain measure of Graces, and of Sins, after which God withdraweth himself.

**Application.**

Give thanks to the Holy Spirit for all those Graces which he has given you ; Beg pardon of him that you have not been always faithful to his trust ; Hearken to his voice at present, and fear, least if you obey not his Commands,  
you



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*Of making use of Time.* 61

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you be in the end utterly forsaken by him.

Sentences.

*Cui multum datum est, multum quæretur ab eo.* Luc. 12.

To whomsoever much is given, of him shall much be required.

*Gratiam sequitur Judicium*  
S. Basil.

The day of Judgment followeth the day of Grace.

The Seventeenth DAY.

*Of making use of Time.*

I. **T**HE loss of Time is one of the greatest Disorders in the World. This  
Life

Life so short, every moment of it so precious, and yet that we should live, as if it were never to have an end, or that we had nothing to do in it?

2. Alas! Had one of the Damn'd but one moment of all that time which I waste away how would he use it? In every moment of my life I might gain a blessed Eternity. We let pass no opportunity of diverting, or of enriching our selves; and yet we lose every hour an opportunity of saving our selves.

3. The Day best imployed is not that, wherein you have most advanced your worldly Interest; but that wherein you  
have

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*Of making use of Time. 63*

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have laid up most Treasure for the time to come ; and wherein you have most pleased God. Pass your time so, that whatever hour any man should ask you, what are ye doing ? you may be able to answer , I am labouring for my God and for my Soul.

**Application.**

Renew frequently those Resolutions, you have taken up of serving God faithfully ; and fix it thoroughly in your mind, that whatever time you do not imploy in the service of God, is time mispent and lost.

Sen-

Sentences.

*Nemini dedit spatium peccandi.* Eccl. 15.

God never gave men Time to sin.

*Vacat tibi ut Philosophus sis, non vacat ut Christianus sis.*  
S. Paulin.

You are at leisure for vain Amusements, yet have no time to be a Christian.

The

The Eighteenth DAY.

*Of the Lords Supper.*

I. **T**HIS Sacrament is the Channel through which the Blood and Merits of Jesus Christ are convey'd; it is the Spring of those Graces which are most necessary to our Salvation. When we abuse it we bereave our selves of all the Benefits of the Death of Christ, and render our Salvation impossible,

2. To abuse the Sacrament, is to prevent the effect of it by our evil Dispo-

position and Unfitness when we approach it. What reason have we to fear, so many pretended Examinations of our selves, and Confessions of our Faults, and yet no Amendment ? To eat so often this Heavenly Viand, and yet still lead a sensual Life ! A Christian formerly who had but once worthily participated of this Sacrament had strength enough to suffer Martyrdom. What do you find like this in you ?

3. That which should make us tremble is this, That when ever we receive the Body and Blood of Christ

Christ without an unfeign'd Sorrow for our Sins, we eat and drink Damnation to our selves, according to *St. Paul*. What must then become of us when we make Reparation for the Blood of Christ, so often prophaned by us in so many unworthy and sacrilegious Communi-  
ons.

4. But tho the danger of Communicating unworthily be great, the danger of not Communicating at all is not little. The one is a sacrilegious Invasion of this Holy Sacrament, the other is a stupid Neglect or wretched Contempt of it ; that ever  
fin-

sinful man should despise the Blood and Merits which should expiate his Sins! That ever frail man should neglect that Grace, which should support and strengthen him! how frivolous here are all Excuses? He that pretendeth Business, declares, that he hath Business upon his hands more necessary than that of Salvation, and wherever Business doth not, nothing but some sin can, keep Men off from the Communion: They are unfit to Communicate, and seem to resolve they will continue so. Ah! How is he fit to die, who is not fit to Communicate.



municate ? How can he be deliver'd from the wrath to come by the Blood and Merits of Christ, who owneth himself incapable of being Partaker of them.

### **Application.**

Consider frequently your own Obligations and Necessities, and the blessed Advantages of this Holy Communion, and come often to it, that your Joy and Peace may be full and stedfast ; That your Weaknesses may be supported, and your Resolutions confirmed. Consider what are the Defects of your Preparation, of your Examinations, and Confessions, and endeavour to approach the Table with that holy  
Dis.

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70 *Christian Thoughts,*

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Disposition of Soul as if you  
were to dye immediately after  
you had received.

Sentences.

*Probet seipsum homo,* 1 Cor.

II.

Let a man examine him-  
self, and so let him eat, &c.

*Sunt Christiani mali qui  
vocantur fideles, & non sunt ;  
in quibus Sacramenta Christi  
patiuntur injuriam. S. Aug.*

There are evil Christians  
who are called Believers, but  
are not ; such are all those  
who slight or prophane the  
Sacraments of Christ.

The

## The Nineteenth DAY.

*Of Alms.* ✓

I. **H**OW are we obliged to Jesus Christ, that he hath given us an Opportunity of being charitable to him, by substituting the Poor in his place. He is in the Eucharist to enkindle our affection, and to nourish the Souls of the Faithful. He is in the Poor to attract our Compassion, and to ~~be~~ nourished by the Faithful. Happy the man that giveth an Alms to Jesus Christ, but unhappy he, who doth refuse him:

him: You give your Dogs Food to eat, and you suffer Jesus Christ to dye for Want; What Injustice and Barbarity is this?

2. That which we give to the Rich and Great, is generally lost; that which we give to God is never lost: He returneth all with Interest, he repayeth all bountifully, even to a Glas of Water. Play, Riot, and Debauchery have ruined thousands of Families, but Alms never impoverished one. The most successful Art of heaping up Wealth, is, to spend it bountifully upon the Poor.

3. Men

3. Men at the last day shall be judged by their Alms; what Account will they give of the Expence of so much wealth then, when the Poor shall accuse 'em? Then when Jesus Christ himself shall upbraid them with their hard heartedness. *Go ye cursed into everlasting fire: I was an hungry, and you gave me no meat, I was naked, and you cloathed me not, &c.* A Heart that is hardned towards the Poor, is the Heart of a Reprobate: on the contrary, a Soul truly charitable, is a Soul predestinated to Life. What can our Judge say against us, when he  
E shall

shall see our Garments upon him, and our Bread and Money in his hands? We need not fear any thing at the Judgment-seat of Christ, if we have the Poor for our Advocates.

### Application.

Consider how you behave yourself towards the Poor, whether you treat them as the Members of Christ; whether you do them all those good Offices you are obliged to do?

### Sentences.

*Fæneratur Domino qui miseretur pauperis. Prov. 19.*  
He

He that hath Mercy on  
the Poor, lendeth unto the  
Lord.

*Date omnibus, ne cui non de-  
deritis, ipse sit Christus. S. Aug.*

Give Alms to every one  
that asketh, lest he whom ye  
deny should be Christ him-  
self in person.

The Twentieth DAY.

*Of Example.*

I. **E**Vil Examples have  
destroyed many more  
than the good Examples of  
the holiest men have ever  
E 2 been

been able to save. If one could open Hell, scarcely could one find one there, who might not say, such or such a one hath damned me. What strange Account have we to give! God commandeth us to love our Enemies: we ruin the Souls of those who do us no harm. That man who hath been so unfortunate, as to destroy, by his Example, those Souls Christ purchased by his Blood, hath reason much to doubt his own Salvation. What can we hope for from Christ, who have robbed him of that which cost him so dear.?



2. O you cruel Parents who lead unchristian Lives! Well had it been for your Children, that they had never had a being, rather than have been born of you; you have been the Authors of their Lives only to be the Authors of their Death, Eternal Death; when they shall demand their Paradise of you at the day of Judgment, what will you be able to answer them?

3. Let us put on Christ Jesus, according to the commands of *S. Paul*: that men observing in us his Spirit, his Behaviour, his Vertues, may

be put in mind of him. We contribute no less to the Salvation of our Brethren by an Exemplary Life, than we do to their Destruction by a scandalous one.

### Application.

Take care that you do nothing that may scandalize or tempt your Neighbour, and beg Pardon of God for those sins of others, which you have been the occasion of. Are not our own Crimes too too many, that we draw upon our selves the guilt of others?

### Sentences.

*Vae homini per quem scandal-*  
*da-*

*dalum venit.* Matth. 18.

Wo to the Man by whom  
Offences comes.

*Pro tantis reus quantos se-  
cum traxerit in reatum.* Sal-  
vian.

We are guilty of all that  
those commit, whom we  
have betrayed into sin by  
our Example.

The Twenty first D. A. Y.

*Of Sufferings.*

I. **W**E are not therefore  
Christians that  
we may be Rich, and live  
in Pleasure; there is no need

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of

of Christianity for this : The World rather should have been left in the state it was, under the Dominion of Phancy and Passion. The Christian life is a crucified life. We must either love the Cross, or renounce our Faith.

2. What saith the Gospel ?  
*Blessed are they that mourn.*  
*Wo be to you Rich, who have*  
*your Consolation in this World,*  
Mark the Language of the Holy Spirit. One would think at present it were a Barbarous Language, and no where understood, unless in *Canada*, and *Japan*, where Believers run to Martyrdom,  
we

we should blot out this Article of Sufferings out of the Gospel of *Europe*. Do we believe that Happiness consisteth in Tears, and that the Rich are unhappy? And yet this is an Article of Faith, no less necessary to Salvation, than that of the Trinity, Incarnation, &c.

3. It becomes the Son of God to dye upon the Cross, that he might take Possession of his Glory! All the Saints never entred into Heaven, but by the way of Sufferings; and can we hope, that that which cost the Son and Saints of God so much, should cost us nothing. The

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82 *Christian Thoughts,*

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Cross is both the Portion and the Mark of the Elect. That Soul which suffers nothing, and will suffer nothing, hath the Character of a Reprobate; he must unavoidably suffer, either in this World, or in the other.

**Application.**

Adore Jesus Christ Crucified, and beg of him the Grace to be here made Partaker of his Sufferings, that you may hereafter share in his Glory.

**Sentences.**

*Qui non bajulat Crucem suam, non est me dignus. Luc. 14.*  
He

He that taketh not up his Cross and followeth me, is not worthy of me.

*Pudeat sub spinato capite membrum fieri delicatum. S. Bern.*

How ill doth a soft and delicate Member suit with a head crowned with Thorns.

The Twenty second DAY.

*Of Conformity to the Will  
of God.*

I. **T**HE greatest Happiness of a Creature is to will that which his Creator Wills : 'Tis in this one thing , that the whole of  
true

true Holiness doth consist :  
Saints are therefore Saints,  
because their Wills are con-  
formable to Gods. What e-  
ver Vertue you have, if you  
want this, you are not truly  
devout.

2. That Soul which is  
not content with that which  
God Wills, doth in some  
sort attempt to usurp upon  
the Authority of God. To  
desire that things should go  
otherwise than they do in  
the World, is to desire, that  
God should not be Master.  
Whatever befalls us, befalls  
us by his Order. Is it not  
reasonable to consent to what-  
ever infinite Wisdom ordains?

3. No-



3. Nothing happens to me  
by the appointment of God,  
but 'tis for my good. Should  
he himself take up a Sword  
to slay me, I am sure his hand  
would be guided by his heart;  
and what have I to fear  
from that heart that loves  
me? I will therefore Will  
nothing but what he Wills.  
I care not to complain of  
Heat or Cold, of Losses  
or Sicknes, &c. All this  
Change of Nature, and of  
Man, passes through the  
hands of God. That which  
the World calls bad Weather,  
Affliction, Disgrace, is an  
Advantage, a good Fortune  
and a Favour of Heaven,  
when

when we consider it in the  
Order and Method of Di-  
vine Providence.

### Application.

Renounce your own Will, and  
pray God that his may be al-  
ways accomplished upon you.

### Sentences.

*Ita pater quia sic fuit pla-*  
*citum ante te. Matth. II.*

Even so Father, for so it  
seemed good in thy sight.

*Ille placet Deo, cui placet*  
*Deus. S. Aug.*

We please God, when  
what ever God Wills plea-  
ses us.

The

The Twenty third DAY.

*Of Trust in God.*

I. **A** Man trusts his health with a Physitian, his Sute with his Advocate, and his Life, if he be blind, to a Child, and sometimes to a Dog; and shall we make any difficulty to give up ourselves to the Conduct of God!

2. The Cares of Divine Providence extend themselves even to Ants and Flies: How can we then doubt it to our Souls created after the Image of God, and purchased by

by the Blood of Christ ? God does free and support Infidels who know him not ; he showers down his Benefits upon the wicked, who blaspheme his holy Name. What will he not then do for Christians, who honour, and who love him ?

3. Our concerns are much better in his hands, than in our own. Let us leave the matter then to him, he is our Father and our Mother altogether. That tenderness which he has for his Children, does oblige him to take care of 'em. He has promised us his Protection, he will not be worse than his Word.

Word. Heaven and Earth shall sooner perish, than God permit a good man to perish, who puts his trust in him.

**Application.**

Examine your own heart, and try whether it has trust in God, worthy of the Goodness of God, and the Merits of Christ.

**Sentences.**

*Deus meus es tu, in manibus tuis sortes meæ. Ps. 30.*

Thou art my God, in thee is my hopes.

*Projice te in eum, non se subtrahat ut cadas. S. Aug.*

Commit all your Care to God, he will not deceive you  
The

The Twenty fourth DAY.

*Of the Love of God.*

I. **G**OD so loves us, that he has given us his only Son ; if he had had any thing better, he would have given it us. Is not this to purchase our Love, dear enough when he purchases it at this Rate ; Indifferent Goodness has a just Title to our Love: Why should we not then love infinite Goodness ? What ! shall Goodness cease to be amiable, because 'tis Infinite ?

2. God commands me to  
love

love him : Is this too severe a Commandment, to love a Beauty infinitely lovely? He commands me to love him with all my Heart ; Is this little Heart too great a Present for so great a God ? But he that says All, doth except nothing. Whatever part I give him, if I do not give him all, I do not give him enough.

3. If Eternity could have an end, it were not too much in the Judgment of the Devils themselves, to undergo Hell, to obtain the Grace of loving God. There is not one of the Damn'd, who would not think himself happy

PY

py, if after innumerable Ages of Sufferings, he could exert one Act of Love. I can Love God, if I will, without its costing me much trouble: Not to do so when one can, is an Evil greater than Hell it self.

### Application.

Cast off all love but that of God, and endeavour with all your might to love him above all things.

### Sentences.

*Si Charitatem non habuero  
nihil sum. 1 Cor. 13.*

If



If I have not Charity, I am nothing.

*Si amare pigebat, redamare non pigeat.* S. Aug.

Though we cannot love God first, let us at least return his Love.

The Twenty fifth DAY.

*Of the Love of our Saviour  
Jesus Christ.*

I. **N**othing ever cost so dear as a Soul : the Life of God was the price of it. I deserved Hell : The Devil and all the Creatures demanded the Punishment of my crimes : Jesus Christ heark-

hearken'd to nothing but his own heart, which begged of him my Pardon ; he has had Pitty of me, and has given the last drop of his Blood to redeem me. So that though I were not God my Creator's, yet I should be Christ my Redcemers. The least I owe him, is, to give him thanks for the good he has done me; though I donot return him Life for Life, I ought at least, to return him Love for Love.

2. I give a Dog a Bone that's good for nothing ; for this nothing he loves me; he caresses me, he guards me. Jesus has given me his Graces,

ces, his Blood, his Merits, all his Treasures, and yet I continue insensible. Ungrateful and unnatural Soul! Learn thy Duty of a Beast, the Dog's thy Master and thy Judge. If his Example do not reform thy heart, thou art more brutish than the Beasts themselves.

3. We have a heart very tender towards our Friends, very sensible of all the good Offices they do us: Must Christ only be treated with Insensibleness and Ingratitude? Which of our Friends has been crucified for us?

### Application.

Beg the Love of Christ, of Christ himself, for no body can love him, without his Grace.

### Sentences.

*Si quis non amat Dominum Jesum Christum sit Anathema.*

I Cor. 16.

If a Man love not our Lord Jesus Christ, let him be Anathema.

*Si totum me debeo pro me facto, quid addam pro Re-  
fecto, & relecto hoc modo?*  
S. Bern.

If I owe my whole self for being Created, What do I owe for being redeem'd, and redeemed this manner?

The

The Twenty sixth DAY.

*Of Obedience:*

I. **T**H E R E is no one Duty of a Christian more expressly enjoyn'd, or more frequently and forcibly inculcated, than Obedience; nor was the Example of our Saviour's Life more illustrious and eminent in any one Instance of Vertue, than in this. Pretend not therefore to be led by the same Spirit, unless you bring forth the same Fruit. Nothing is more repugnant to the Spirit of the Gospel, than the

F                      Spirit

Spirit of Contention. The Wisdom that is from above, is first pure, and then peaceable. Impurity makes us Beasts; Disobedience, Devils.

2. Obedience is the Fruit of two of the most perfect and exalted Vertues in the Gospel, Charity and Self-resignation: The former frees us from those Jealousies and Suspicions, the latter, from the Pride and Wilfulness, which hinders our Submission and Compliance with the Commands of our Superiors; on this humble and charitable Soul the Spirit of God rests, in this humble and charitable Soul, the Peace of God dwells.

dwells. Disobedience does indeed generally pretend to a very honourable Parentage, and will be thought the Child of Sincerity and Courage: Vain Pretences of a deluded mind, many vile and corrupt Affections, may mingle themselves with the most plausible opposition to Superiors: But meek suffering is not lyable to Imposture. We must remember too, that he who had heat enough to fight, had not Constance enough to suffer for his Master.

3. Obedience implys more than not to resist our Governors. He that commands

us to love our Enemies, expects sure more from us, than not to hate and injure those whom he has set over us. Where our Governour the Vice-Roy of God opposes not the Government of his and our Lord: There negative Loyalty is like negative Righteousness. We must in all we lawfully may, be zealous for the Honour and Security of the Government: Not to be a Rebel is not all that goes to make up a good Subject.

### *Application.*

Imitate the Meekness, if you would  
possess the Peace of Christ: Ad-  
mit



mit of no Pretences to colour Disobedience. For there is not in the World a more flat and monstrous Contradiction, than a contentious or disobedient Christian.

Sentences.

*Omnis anima potestatibus  
supereminentibus subiecta esto.*  
Rom. 13.

Let every Soul be subject  
to the higher Powers.

*Nec dedignandum servo,  
quod præcessit in Domino, S.  
Bern.*

How well will Obedience  
become the Servant, since it  
was so much practised by  
our great Lord and Master.

This Twenty seventh DAY.

*Of the Love of our Neighbour.*

I. **T**HAT Soul that loves not its Neighbour, cannot truly say, it loves God. Whatever good Works we do, we do nothing, if we do not love our Brethren. Martydom it self is an abomination to God, without Charity.

2. This is my Commandment, saith Christ, That ye love one another, as I have loved you. Though Men should have nothing in them  
ami-

amiable, but this, that they are loved by Jesus Christ. Is not this enough to oblige me to love 'em with all my heart? I should be very nice and proud, if I could not love that which our Saviour loved better than himself.

3. Do I love all men, as Jesus has loved me? that is, so as to be ready to give my Estate and my Life for them? how rare is this Affection amongst Christians? And yet that is that of Christ Jesus, and of all true Christians.

### **Application.**

Endeavour to kindle in your self a most tender Compassion for those whom Christ has loved so

tenderly ; and take up a firm resolution, that you'l never do any thing injurious to the love of your Neighbour.

Sentences.

*Qui diligit proximum, legem implevit. Rom. 13.*

Love is the fulfilling of the Law.

*Dilectio sola discernit inter filios Dei & filios Diaboli. S. Aug.*

Charity is the distinguishing Character of a Child of God, from a Child of the Devil.

The Twenty Eighth DAY.

*Of the Love of our Enemies.*

I. **C**harity is so inseparable from Christianity, that we are obliged to love even our Enemies: of this Christ hath given us both a Precept and Example. Does God command, and we think much to obey? God forgives his Murtherers his Dearh; and we cannot forgive our Brethren a petty Injury.

2. There is no Forgiveness for that Soul, who will not forgive. God will forgive us, as we forgive others. A

Christian that will revenge himself, condemns himself by his own mouth every time he repeats the Lords Prayer. We must either love our Enemies, or hate our selves.

3. One would think, that two Christians, who hate one another, were not of the same Religion; for what Probability is there, that those who cannot endure one another, should ever approach the same Holy Table, eat the same Food, expect the same Paradise, and hope to live together, in it eternally? It is not permitted us to hate any thing but the Devils, and it belongs only to the Damn'd  
to

to hate one another. There is no more manifest sign of Reprobation, than not to forgive an injury. The Soul that has this Property, is thereby mark'd out for Hell.

### Application.

Examine your heart in the presence of a crucifying Christ; and if you find in it hatred or enmity for any whosoever, learn Charity and Tenderness from the Wounds of Jesus.

### Sentences.

*Qui odit fratrem suum homicida est.* 1 John 3.

He

He that hateth his Brother  
is a Murtherer.

*Vindicari vis Christianus,  
nondum vindicatus est Chri-  
stus. S. Aug.*

Wilt thou a Christian re-  
venge thy self, when the  
Death of Christ is not yet re-  
venged.

The Twenty ninth DAY.

*Of the Imitation of Christ.*

I. **T**HE first Man rui-  
ned himself by af-  
fecting to be like God.  
All other Men cannot save  
themselves but by becom-  
ing like the Son of God.  
He



He is become our Model, by becoming Man: We ought to become his Images. He is the Head of the Elect: To be a Reprobate, is not to resemble him.

2. We study with much Industry the Modes and Fashions of the World: And we do not as much as cast one glance upon the life of Christ. Courtiers conform themselves to their Prince; Philosophers have had Disciples who have imitated them, even to the Defects of Nature. Have I ever entertained serious Thoughts  
of

of imitating the Vertues of the Son of God? What shame is it to me, that I have not yet advanced one step to follow him! And what a Reproach is it to him to march before us, and not have one to follow him?

3. What shall I say in the day of Judgment, when I shall be to be compared with my Model or Pattern, when the Life of Jesus shall be set against mine, his Humility against my Pride, his Wounds against my Wantonness, his Sweetness and Meekness against my Fury and Passions, &c. Ah! What

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*Of the Imitation of Christ. I I I*

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a Monster is a Christian without Christianity ? One Baptized, and yet a slave of the Devil ? Under the Character of the Cross, and yet a Confederate of the World and Flesh ? I must therefore either renounce my Baptism, and my Profession of Christianity, or else conform my life to that of my Saviour. Christianity, to define it rightly, it nothing else but the Imitation of Christ.

**Application.**

See whether there appear in you any Feature of the Son of God, and whether any man, seeing you act as you do, will be apt to

to take you for a Disciple of  
Christ.

Sentences:

*Magister, sequar te quocun-  
que ieris. Matth. 8.*

Lord, I will follow thee  
wheresoever thou goest.

*Sine causa sum Christianus  
si Christum non sequor. S. Bern.*

I am a Christian to little  
purpose, if I do not follow  
Christ.

The

The Thirtieth DAY.

*Of Zeal in the Service of God.*

I. **L**Et us have as much Zeal for God, as he has for us ; and let us promote our Salvation with the same Earnestness God himself docs. All that he Acts without himself is for the perfecting our Souls. All the Desires of his Heart, all the Cares of his Providence, all the Tenders of his Mercy do aim at this. How just matter of Confusion is this, to a luke-warm Soul !

2. If a Man were to judge  
of

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of God by our sloath and stupidity, one would be apt to think, he were not worth the serving, and that his Rewards were very inconsiderable. What Opinion can we have of that Master, whose Servants serve him negligently, and without affection? We do dishonour God, and disparage his Service, whenever we do that which he desires of us, coldly and carelessly. Wo be to him that does the Work of the Lord negligently.

3. One Action done for God, be it as little as it will, is more worth a Thousand times, than all the Atchievements

ments of Heroes and Conquerours. If a Man vaunts himself so much for his Courage in attempting vain things, how much more justly may he glory, when he exerts it in the pursuit of Heaven? What! the Servants of the Devil do not spare themselves, they give back at nothing, they never bemoan themselves whatever trouble they undergo. Is Jesus Christ less considerable than the Devils? Is Paradise less worth than Hell! Ah! Hell hereafter shall be my School. To love God as much as the Damn'd hate him, to serve God as Men serve the World and the Devil

116 Christian Thoughts.

Devil, sure this can't be too much.

*Application.*

Examin your Behaviour in the Service of God. Mark those Actions wherein you are most remiss and sluggish; and endeavour so to awaken and stir up your self, that you may perform 'em hereafter in a manner worthy of such a Master.

*Sentences.*

*Spiritu ferventes, Domino servientes. Rom. 12.*

Fervent in Spirit, serving the Lord.

*Qua-*



*Quales impetus habebas ad mundum, tales habebas ad Artificem mundi. S. Aug.*

Have the same Passion for the Creator of the World, which you have had for the World it self.

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A Prayer



## A Prayer to God:

*Which a Christian Soul may repeat every day, expressing what those Sentiments are, which it desires to have in the hour of Death: In which you may behold the Acts of all the most exalted Vertues, and especially of a true Contrition for sin, and of a perfect love toward God.*

**M**Y Lord, and my God!  
 in this uncertainty of  
 the Time, and Place, and  
 Manner of my Death, in  
 which it is thy will, that I  
 should live, I desire to adore  
 the

the Methods of thy Providence in all, which thou hast been pleased to ordain concerning it from all Eternity ; and not knowing what may be the Sentiments of my Soul at that time : I do at present what I desire should be done then ; and I beseech thee to ratifie and accept then, that which I now declare and protest before thee.

I thank thee then, my Lord, and my God, at present ! for in the last moment of my life, 'tis possible, bereaved of Speech and Reason, I shall not be able either to speak to, or think of thee. I thank thee, I say, that thou hast  
given

given me a being , thou mightest have left me for ever in my first nothing: I thank thee, that thou hast given me Birth, in a Christian-age, and Country, when I might have been born in an Age and Country of Paganism. I thank thee, that thou hast regenerated me by Baptism.

I adore thee, O thou fountain of my Life of Nature! O thou fountain of my Regeneration by Grace! O thou ultimate end of my Soul! And my utmost felicity in Glory! Thou art the prime Truth, and I believe unchangeably that which thou dost say.

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Thou

Thou art the soveraign Faithfulness, and I incessantly hope for that which thou dost promise. Thou art the supreme Good, and I love thee only, and desire to do so for ever.

'Tis thou, O my God !  
Father, Son, and Holy Ghost,  
One in Essence, and Three in  
Persons, who hast created  
me by an Effect of thy Power,  
who hast redeem'd me by  
an excess of thy Love, who  
hast sanctified me by the In-  
fusion of thy Grace, who  
hast conducted me by the  
Rules of thy Providence, and  
hast destined me to the Par-  
ticipation of thy Glory.

For

For this end thou hast admitted me into the Bosom of the Church thy Spouse ; and in it hast guided me by the clearest Lights : Thou hast prevented me with thy most holy Graces, and hast inspired me with the most tender Passions, and hast prepared for me thy most glorious Sacraments, thou hast refresh'd me with the Body and Blood of my Saviour Jesus Christ thy only Son ; and hast often spread abroad in my Heart, the Graces and the Gifts of thy Holy Spirit.

How much Love ! How many Benefits ! How many Honours ! How many Fa-

vours ! How many Graces !  
How many Mercies has this  
poor Soul received ? Which  
for all those Kindnesses which  
thou hast done it, whereof  
thou only knowest the Num-  
ber and the Value, returns  
thee nothing but Acts of Im-  
piety, Infidelity, Ingratitude,  
nothing but Transgressions  
and Crimes, more numerous  
than the hairs of my head,  
or the days of my life.

But O my God ! The more  
I have to be ashamed of, in  
having offended thee, the  
more will be thy Glory in  
pardoning me ; sins without  
number such as mine, stand  
in need of Mercies without  
bounds



bounds, such as are thine.

Therefore my Lord, and my God! I fly to thy boundless Mercies, being sorry at my Heart, that I have provoked thee so long, that I have known thee so late, and loved thee so little; and were I never to have more than this moment, I would imploy it in loving thee, O thou Sovereign Good! Because thou art that which thou art, and because thou alone dost merit the Love and Adoration of all thy Creatures.

Here in thy presence, O, Eternal Love! Who will be for ever lovely, and never

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loved

loved enough, I do detest all the Sins of my life, because they are repugnant to thy adorable Sanctity ; and I detest these my sins on the same Motives, on which Jesus Christ detested them in his Agony in the Garden : And upon the same Motives for which thou, O my God, Father, Son, and Holy Ghost, One in Essence, and Three in Persons, dost detest 'em.

And I offer thee for reparation of these outrages my sins have done thee, the Love, Obedience, and Merits of my blessed Lord and Saviour : And I submit to this death, as the just Punishment of my sin,

fin, having been a Traitor ;  
and disloyal to thee, and  
therefore most justly sentenced  
to death: I most willingly  
submit to the destruction of  
this Body which has been the  
Foundation of so many In-  
temperances, and the Instru-  
ment of so many sins. I sub-  
mit to the Destruction of my  
present being, in Obedience  
to that Sovereign Dominion  
which thou hast over me : I  
submit to all the Desertions,  
all the Troubles, all the A-  
gonies, all the Pains, all the  
Temptations, and all the Evils  
which thou hast reserved for  
my sins and offences, being all  
the Satisfaction I am able to  
make

make to thy adorable Majesty.

And being able to do no more, my Lord & my God ! I beseech thee to remember, that I am the Work of thy Hands, the Purchase of thy Blood, the Conquest of thy Cross, the Gage of thy Death, and the Effect of thy Love. 'Tis to thy Death that I unite mine, & to thy Love that I unite mine, protesting that I admit no other Sentiments, than agree with the Faith of thy Church, and that I admit no other Motions in my Heart, than those of Hope in thy Merits, and love of thy Goodness.

If

If there be any thing in me contrary to this I disown it, I retract it ; and it is my desire, that the last Motion of my Soul, may be one of Adoration, offering up to thee the Homage of my whole being, which is more thine, than 'tis my own ; and may it be together a Motion of Love, which loving thee for thy self, may be continued to all Eternity.

'Tis true, O God ! That notwithstanding all this, I am under great Fears, because my Crimes are so great, and thy Judgments so terrible : But it is also true, that notwithstanding my Fears, my  
hopes

hopes are greater, because thou art Mercy and dost pardon, because thou art great Mercy, and dost pardon without bounds; because thou art all Mercy, nay Mercy itself, and dost pardon all.

Full of this amorous and sweet confidence which I have in thee, I hope to behold thy Glory in the Land of the Living; those (I mean) of whom thou art the Resurrection and the Life: And therefore after I have again adored thy Power, which created me, thy Goodness which redeem'd me, thy Wisdom which has enlightened me, thy Providence which

which has governed me, thy Mercy which has so often pardoned me; I also adore thy Justice, and submit my self to it, for that moment it has decreed to judge me.

And I submit with this Confidence, that thy Mercy will not forsake me, that that will answer for me before thy Justice ; and that I shall for ever sing of thy Mercies : So be it. *AMEN.*

*F I N I S.*





